

was nede to ech forsope joleph
was named bar labas of apost
his y is to sepe ye lone of confort
of ye lymage of leeny amā of ci
pre: whne he hadde a feeld solde
it & brouzte ye pris: & leide it bi
fore ye feet of apostlis. **C. v.**

But amā anany bi name
wys sathra his wyf: sol
de a feeld: & defraudide of
ye pris of ye feeld & his wyf was
writige: & he brouzte a part & lei
de bifoze ye feet of ye apostlis.
& petre seide to hi: zmany whi
hap sathanas tēptid ym herte
yon lye to ye hooly goost: & to de
fraude of ye pris of ye feeld.
Wher it vuseeld was not ym: &
whne it was seeld it was i pipo
wer: whi hast you putt pris ym
in ym herte: y hast not lyed to
me: but to god: anany herde res
wordis: & felde dolu & was deed:
& greet drete was maad on alle y
herde: & zonge me risen & moue
de hi away: & baren hi out & bur
ide & pere was maad as a space
of pre ouris: & his wyf knele
not pat pris y was don: & entride
& petre answere to hir: wōmā
seie to me: wher ze selden ye fe
eld for so moche: & she seide zhe
for so moche: & petre seide to hir:
whar bifel to zou: to tēpte ye spi
rit of ye lord: lo ye feet of hem
y han buried ym holobonde ben
at ye doze: & yei shulen bere yee
out: anon she felde dou at his
feet: & diede: & ye zonge me en
triden & fōnden hir deed & yei ba
ren hir out & buride to hir hōle
bōnde: and greet drete was ma
ad in al ye church: & into

alle y herden res pris: & bi ye
hoondis of ye apostlis: signes
& many woundis were maad in
ye peple: & alle were of con accord
in ye porche of salomō: but no
man of opur durste ioyne hi sile
wy he: but ye peple magnified
he: & ye multitude of me & of wy
me bileunge in ye lord: was
more encreessid: so pat yei brou
zite out oþre me into streets:
& leiden i lūl beddis & couchis:
whne petre cam nameli yei shad
dōwe of hi shulde shadōwe ech
of hem: & yei shulde be deliyed
fro her oþfnessis: and ye mult
tude of citees nyz to ierlm ran:
bryngyge syl me & y were tra
nelid of vndene spiritis: whiche
alle weren heeld: but ye pnce of
prestis roos up: & alle y were
wy hi: y is ye erelie of saduce
is: & were fillid wy enye: & lei
den hondis on ye apostlis: & put
tide he in ye cony warde: but ye
aūgel of ye lord openide hy myz
te ye zatis of ye plou: & ledde he
out & leide go ze & stonde ze & spe
ke in ye tēple to ye peple: alle
ye wordis of pris hyf whi whne
pei hadde herd yei entride eerly
into ye tēple & tazyte & ye pū
ce of prestis cam & yei y were
wy hi: & depide to gidze ye cō
cil: & alle ye eldze me of ye chl
dren of irael: & senten to ye pri
sou: yet yei shulde be brouzt wy
& whane ye mymistis cam: fōu
den he not: & for ye plou was
openyd: yei turnede asen & fel
den & leiden: we fōnde ye priou
shitt wy al diligēce & ye kepe
ris stōdige at ye zatis: but we

openyd: & fōnden no mā y yne
& as ye maneratis of ye tēple:
& ye prices of pttis herde res wor
dis: yei douteden of he whar was
don: but amā cam: & telde to hem
for lo ye me whiche ze han putt i
to plou: ben in ye tēple & stonden
& techen ye peple: pane ye malet
trat wente wy ye mymistis:
& brouzte hem wyoute violence
for yei dzedde ye peple: lest yei sh
ulden be stoned: & whne yei had
de brouzt he: yei lettide hem i ye
cōcil: & ye pnce of prestis: ari
de hem & seide: i comādmēt we
comāden zou: y ze shulde not
teche in pris name: & lo ze han fil
lid ierlm wy zou: techis: & ze
wolen bryngē on vs ye blood of
pris mā: & petre answere & ye a
postlis & leiden: it bihouey to obeie
to god: moze pan to me: god of ou
re fadris reilide ihu who ze slo
wen: hangyngē in a tre: god en
haūde wy his rythōnd pris pū
ce & laupour: y penance wer zo
uū to us: & remysion of oþnes:
& we ben witnesis of res wordis:
& ye hooly goost who god zaf to al
le obeithige to hi: whne yei her
den res pris: yei were turnen
tid: & pouzte to sle he: but a man
ros in ye cōcil: a farle gama
hel bi name: adocour of ye laue:
a wordlyful mā to al ye peple: &
comāduē ye me to be putt wy
oute forp: for a while: & he seide
to hem: ze me of irael take tent
to zou silt on res me: whar ze sh
ulen do: for bifoze res dapes oeo
das pat seide hi silt to be sū man:
to whom anouēze of me consenti
de: aboute fōur hūdzid: whiche ws

slayn: & alle y bileuete to hi: were
disparpelid & brouzt to nouzt: af
tir pris judas of galile was i ye
dapes of pfection: & turnede alwey
ye peple attir hi: & alle how many
eue cōsentide to hi: were staterid
& he perulthide: & nou yfoze y leie
to zou: departe ze fro res me: &
anfire ze he: for if pris cōcil ey
werk is of me: it shal be vndon:
but if it is of god: ze moun not vn
do hem: lest pauētū: ze be fōndū
to repugne god: & yei cōsentide
to hi: & yei depide to gidze ye apōst
lis: & denouēde to hem y were be
tū: y yei shulde no moze speke i
ye name of ihu: & yei leete he go:
& yei wente ioyge fro ye sūt of
ye cōcil: y yei were had wozpi
to sūtre dispilg: for ye name
of ihu: but ech day yei ceehiden
not in ye tēple & aboute houles:
to teche & to preche ihu cit. **C. vi.**

But in po dapes: whne ye
nouēze of dispilis enca
side: ye grefis grūathide
wen ye ebreis: for y her widoi
were dispilid in euē dapes my
mystrige: & ye abelue depiden
to gidze ye multitude of dispils
& leiden: it is not ryz ful y we le
ue ye word of god: & mymistren
to bōdis: yfoze bryen biholdē ze
me of zou: of good fame: ful of
ye hooly goft & of wysdom: whi
che we shulen ordeyne on pris
werk: for we shulen be bily to
preier & preche ye word of god:
& ye word pleside bifoze alle ye
multitude: & yei cheside steneue
amā ful of fery & of ye hooly goft:
& philyp & procoze & nycanor: &
tymon & parmanam & nicol a